Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

PRINTED BY FRANCIS Y. CARLILE, No. 4 SPEAR'S BUILDINGS, CONGRESS-STREET, FOR DAVID REED, EDITOR AND PROPRIETOR.

VOL. IV. BOSTON, SATURDAY, OCTOBER 8, 1825. No. 40.

MISCELLANY.

EVENING'S DAUGHTERS.—By Rev. G. Croly.

O filiæ vespertinæ, blandæ, adeste.
Aura, Stilla, Luna!

Come, evening gale! the crimson rose
Is drooping for thy sigh of dew;
The hyacinth woos thy kiss, to close
In slumber sweet its eye of blue.

Shine, evening star! the valley stream
Hath lost the tinges of the sun,
And lingers for thy pearly beam,
To tell its bosom day is done.

Rise, evening moon'! thy holy ray
To emblem heavenly hours is given,
When earth shall on our eye decay,
And all our faith, like thine, be heaven,

ANGELO TO HIS SISTER AGNES.

From the Italian.—By Rev. G. Crosby.

Though many a year has o'er me past
And none from bitter change was free,
Yet lived one thought—'twill die the last—
Sweet Sister, 'twas the thought of thee!
Earth, and the loves of earth, are vain!
But ours was registered above;
And, Agnes, neither time nor pain
Have shook thy brother's early love.

I see the parting moment yet,
I hear thy gentle voice decay;
Oh, how shall I the tear forget,
That from thy cheek I kissed away!
We parted—many a look I cast
To see thee lingering on the hill;
Then far from home and thee I past,
Yet stayed in spirit with thee still.

We loved, when hearts were holy things;
And though my locks are scattered now,
And Time, yet on his softest wings,
Has touched thy crimson cheek with snow.
And though our earthly hope be gone,
And life with slower pulses move,
Come to my heart, till life is done,
Thou idol of a brother's love!

PEACE.—From Parnell.

Go, rule thy will;
Bid thy wild passions all be still;
Know God—and bring thy heart to know
The joys that from Religion flow.
Then every grace shall be its guest,
And Peace be there to crown the rest.

From Wordsworth.

One adequate support
For the calamities of mortal life
Exists—one only; an assured belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good.

CHARACTER AND WRITINGS OF LORD BYRON.

From the Forty-ninth number of the North American Review.

"Lord Byron early experienced some of those consequences, which a mind of much feeling, and of much compass of thought must suffer from the opinions he had adopted, and the course of conduct he had pursued; satiety, loathing of the world, remorse and misanthropy. He formed friendships with the worthless, and finding them worthless, in his disappointment and despite he denied the existence of all disinterested feeling. His most craving passion was the desire of fixing upon himself the admiration and sympathy, or at least the wonder and gaze of men. He was desirous of possessing some extraordinary distinction, which should separate him from all others, as one entitled to peculiar regard. He wished to exhibit himself as standing alone, 'among men but not of them;'

'——— In a shroud of thoughts
Which were not their thoughts.'

But this is a passion the most irritating, and the most liable to disappointment. Its natural tendency is to misanthropy. He, whom it possesses, is led to look upon those around him as selfish, low minded, cold and unjust; because they do not view him as an object of particular interest. He is utterly discontented with that small portion, which most of us can fairly claim, of the general regard of others; of the regard of any, except those few, whom we may have attached to us by virtue, kindness and equal returns of sympathy. He feels, as if he were defrauded of his rights by his fellowmen, when they suffer him to remain unnoticed. The strong workings of this passion at last made Byron a poet, whose principal subject, presented either with or without disguise, was himself. The passion attained its object; but not its gratification, for that is impossible. Byron had at last few rivals in fame, and was as miserable, and more degraded than before.

"The admiration and flattery which he had received, the court which had been paid him, the real kindness he had experienced, the readiness of every one to allow his claims to their full extent, and to forget his offences, and the high rank he had attained as a popular writer, had all contributed to soften the asperity of his passions, and to take of the edge of his misanthropy. At the same time, when in the full sunshine of favor, he had darkened his own prospects, he had by his misconduct separated himself from society and from his country, and become a just object of general reprobation. He had, through his evil passions humbled himself in the eye of the world. He could not but feel his situation; and he appears, likewise to have felt something of compunction, and to have admitted the entrance of better and more serious thoughts, than those with which he had been familiar. It was not for one so circumstanced to assume a tone of defiance, and to talk, very broadly, of contemning his fellow men; for society had passed on him a sentence of exile? and he could not glory in what had become an involuntary separation. The world, however, was still wooing him back to its favor; he was still 'Begged to be glad, entreated to aspire;' and to secure that favor, which was his life, he was stimulated to a more splendid exertion of his powers, and led to accommodate himself more to the moral sentiments of mankind. The last two Cantos of Childe Harold, therefore take precedence of his other works, and afford a fair example of his great powers, and of some of his great defects as a poet.

His real character and his assumed poetical character, which was moulded upon the former, prevented him from feeling or expressing any very extended sympathy with his fellowmen. He could not be a disinterested sharer in their joys. He had no power of throwing a poetic charm over common scenes and objects, the common interests and hopes of life. He was as little able to compose L'Allegro, or Il Penseroso, as the Analogy of Butler. He professed to regard with contempt the ordinary purposes and passions of men, and those powers, which are displayed in their gratification and accomplishment. He felt no enthusiasm in contemplating the energy of high and self denying virtue. He disbelieved, or affected to disbelieve, its existence. Above all, he was destitute of that faith and those hopes, which connecting man in intimate union, with the unseen and the infinite, raise him not less as an intellectual and imaginative, than as a moral, being; and present him under those relations, through which alone he becomes an object of deep and permanent interest.

Some scenes, however, the gloomy character of Byron gave him power to conceive strongly; and with some feelings it enabled him to sympathise. The distant roar of cannon breaking upon the gaiety of the young and beautiful, heard first in silence and suspense, and then calling away the devoted to battle and death; the terror and agony of such a parting; and the unavailing lamentation over those snatched from life, when life is in its bloom and promise, were subjects suited to his temper and powers. The latter, accordingly, are displayed in all their force throughout that passage, which no one who has read it can forget, beginning,

'There was a sound of revelry by night,
And Belgium's capital had gathered then
Her beauty and her chivalry.'

"The life and writing's of Byron corresponded less with each other, than those of Rousseau; and in the poetry of the former, there are grosser incongruities, than in the prose of the latter. Byron was continually calling upon men in the most moving language, to inform them, that he did not wish for their notice or concern; he was pouring out unremitted wailings, and avowing, at the same time, that he had learnt with stern resolution, to suffer in solitude and silence; he was professing his dislike and contempt of the world in constant efforts to secure its admiration and favor.

That he truly suffered, from a gloomy temperament, and from the natural effects of his vices, there can be no doubt. But this is vulgar misery, very different from that 'sublime sadness breathed from the mysteries of our mortal existence,' with which his more enthusiastic admirers thought him possessed. As he lived longer, his feelings became more callous, and he acquired more selfish recklessness. Every one now knows, that Lord Byron as a man, was a different personage from the Lord Byron of his own poetry. The accounts of his life and his conversations, the levity of his prose writings, and the last employment of his days, his Don Juan, have left few believers in his sublime and mysterious melancholy.

"It is melancholy to think of the debasement and inconsistencies of such a mind as Lord Lyron's, a mind with such capacities for moral and intellectual excellence. With how much deeper feeling, might he have adopted the words of a less gifted poet—

O gracious God! how far have we
Profaned thy heavenly gift of Poesy?
Made prostitute and profligate the Muse,
Debased to each obscene and impious use.

"Before the date of the letter just quoted, he had composed his Cain; and previously even to that work, he had abandoned himself, in his Don Juan, to a course of writing, which left nothing to be hoped.

"Of these works we shall say but little. The world, as has been already remarked, had begun to grow weary of Byron's monotonous wretchedness; the dark cloud which enveloped him was dispersing, and no longer hid from view the form and lineaments of a man like other men; the romantic conceptions, which had been entertained concerning him, were assuming a tinge of the ridiculous; his life had been such and his character had become so deeply marked and disfigured that much of his former style of sentiment was too obviously incongruous with either; and his powers seem to have been weakened, both by the moral and physical effects of his vices. Their influence tended also to prevent that confidence in the sympathy of others, which was necessary to the successful exertion of his genius. But he lived in the eyes of men, and their gaze was still to be fixed upon himself in some way or another. If he could not be the first of poets, he could be the most unprincipled and the most daring. It was in this state of mind that he produced his Don Juan and his Cain, and some of the other works of his later years.

His thorough admirers have praised even these.—But unless an age of deeper darkness and evil, than has yet been known, is about to settle upon the world, the prevailing sentiments concerning them will soon silence all dissentient voices. His Cain is a poem which has little in it, that is dramatic, except its external form. It is an attack upon the goodness of God, on the ground of the existence of evil. It represents him as the tyrant of the universe, delighting in the parasitical praises of his meaner creatures; but whom all nobler spirits must regard with defiance. Is is idle to say, by way of apology, that this attack upon the Divinity is broken up into paragraphs, with the names of Cain and Lucifer prefixed to them; since what has been stated is the only sentiment of the work, unanswered and uncontradicted, to the impression of which everything is made to contribute. It accords but too well with earlier expressions of the feelings of the author. We might justify what has been said, by extracts from the poem; but it would be necessary to quote passages, which no light occasion would excuse one for obtruding upon notice.

We read the first two cantos of Don Juan shortly after their appearance. The mass of buffoonery and profligacy which followed, we had not seen till about to prepare the present article. It was the last product of Byron's mind. The great merit aimed at in the work, is drollery. The author drolls upon every thing; giving, for instance, in the first canto, a funny account of some shipwrecked sailors driven through hunger to devour one of their companions. It is rambling and incoherent, with frequent disregard of grammar and prosody. It furnishes, however, a sort of commentary upon the character and life of its author; for he could not write long without writing about himself; and in this work his disclosures seem to be more liberal, unguarded and prosaic, than in any other.—In reading it, we may be reminded of what Medwin reports him to have said; 'Why don't you drink, Medwin? Gin and water is the source of all my inspiration.' One might have conjectured, perhaps, that a considerable part of it was written under such inspiration.

This production, left unfinished, was the concluding labor of the literary life of a man, who might, in his old age, have been honored with passionate admiration, and have continued, after death, to pour forth a pure splendor amid the eternal lights of poetry; who might have delighted and ennobled his fellowmen by glorious conceptions and beautiful imaginations; and who might have given all that electric energy to the expression of high and generous sentiments, which was wasted, for the most part, in adding force to the language of selfish melancholy, of misanthropy, or of violent and wicked passions. As it is, we have now to estimate, not what good, but what evil, may be the general result of his writings. There is much of his poetry, it is true, which may be read without injury by a tolerably healthy mind; and there are passages of great strength and great beauty, free from the expression of any wrong sentiment. Nor is there much, which can be seducing to any one in his exhibitions of vice and impiety. He uses no gay coloring. He delights in painting moral disease and insane passions, rather than the loose and voluptuous banquet, which may precede them. Even in the writings of his later days, there is a truth and coarseness in his immorality, which is any thing but attractive. But when such a writer as Byron expresses strongly, what he represents as his own emotions and sentiments, there are many who will adopt them, and apply his language to themselves. He has had followers, without doubt, who have affected depravity of which they were not guilty, and have bewailed their sufferings and desolation, with a resolution to be miserable. His verses have done something to give a poetic interest to a selfish abandonment of duty; to encourage the indulgence of passions, which in the real intercourse of life, are merely offensive; and to throw a charm over that sickly melancholy, to which the young are exposed, from too sensitive feelings, from indolence and timidity, and from desires at once too earthly and too romantic.—But this is not an evil lasting in its nature. A writer like Byron becomes the founder of a new school of artificial sentiment, which has its day; but which, in time, grows as obsolete as the Euphuism of Lilly, or of the gallantry of Mademoiselle de Scuderi, or the affected sensibility of Sterne. Nothing is permanent but nature and truth. The fashions of one age are the ridicule of the next.

Still there is a pestilential atmosphere about the ruins of such a mind. The great injury likely to result from his writings, consist in the circumstance, that a man of powers so extraordinary, should have enlisted himself without shame in the cause of evil; that he should have presented himself before the world to avow his contempt of decency, his depravity, and his impiety; and that doing this, he should have received no harsher repulse from its favor. He has given to the bad the whole countenance of his name. Strongly interesting his fellowmen through the displays of his genius, and, at the same time, rendering himself exposed to reprobation by his vices, he has confused and weakened the moral sentiments of his admirers. The effect appears in some of the highly colored eulogies, which followed his death. They have served to mark and to aggravate the evil. But the stream of time is already washing away the foundations of that factitious admiration, of which he has been the object. In another age, with other fashions and prejudices, the character of Byron will be estimated as it ought to be. The men of another age, however, with different subjects of interest from what we have, can hardly be expected to sympathise strongly in the regret, which we may feel, while contemplating the abuse of such powers and such qualities, as he possessed.

Neither God nor man doth alter any one's *Mind*, otherwise than by Reason, Persuasion and Satisfaction; for *Intellectual* nature is commanded by nothing but by Reason and Consideration.

JESUS THE INTERCESSOR.

The following remarks on the practical uses of the doctrine of the Intercession of Jesus Christ, are from the Discources lately published by Rev. Henry Ware, Jr. of this city.

These, to one who is persuaded of its truth, cannot be slight. If we know that some valued friend, whose heart is one with us, and who earnestly desires our good, makes it one of the offices of his devotion to mention us affectionately before God and implore his benediction upon us; who of us can fail to be touched by such an act of friendship? who would not be led to strive that he might be worthy of the prayers thus presented, and not forfeit the blessings thus implored? The great Apostle to the Gentiles frequently reminds his brethren, that 'always, in all his prayers, he makes mention of them before God.' How likely was this to impress them with an affectionate and holy awe! How solicitous must it have rendered them to reward his kindness, and not to provoke the displeasure of that gracious Being to whom they were commended! And who can doubt, that, in all succeeding ages of the church, multitudes of souls have been impressed and won by the reflection, that their minister remembered them daily and nightly, in his prayers; that when thoughtless of themselves, he had not ceased to be concerned for them; and that his friendly intercessions for them, if despised and neglected on their part, would rise up to their shame and condemnation at last? How often also, has the minister, amid the toils and anxieties, the trials and disappointments attendant on his labors, been comforted by the assurance, that the faithful of his flock are bearing him up in their prayers at the mercy seat; that, in sympathy and love, they implore for him that aid and guidance, which only can support and cheer! This assurance is balm to his spirit. It gives him animation and confidence, and makes his heavy burdens light. If then christians would but realize, that he, who is more than a friend, more than a pastor—the author and finisher of the faith which gives them life—'who died for them, and rose again, and is seated at the right hand of God,' who will come again to judgment in the clouds of heaven, and from whose own voice they hope to receive a welcome to the joys of their Lord, that he 'makes intercession for them;' how powerfully might it operate to inspirit their devotion, to excite their zeal, to quicken their improvement, to console them in trouble, to encourage them when doubtful and desponding!

Let us seek to secure to ourselves this good influence. When we raise our desires to Him, from whom cometh our help, it may warm and animate us to remember, that we have an 'advocate with the Father, Jesus Christ the righteous.' Offered through him, as the appointed way to the Father, our prayers cannot be frustrated nor lost.

The same thought may help to make us watchful. If we have an habitual persuasion that our virtue and salvation are anxiously desired by our Lord, we cannot fail to be more anxious for them ourselves, and to watch for them diligently. If Peter had borne humbly in mind his Master's words—'Simon, I have prayed for thee, that thy faith fail not'—he would have been earnestly on his guard and not have fallen. But he forgot it, and his faith failed. So may ours fail, if we will not secure it by the grateful recollection of what is still done in our behalf.

We may find this persuasion of particular worth to us in times of temptation, sorrow and spiritual despondency. When we deeply feel our weakness and insufficiency, when the world is dark, and our hearts are gloomy, and peace seems departed; then we may find in this doctrine a soothing and strengthening power. We lean upon the compassion of one, who 'was in all points tempted as we are,' and was 'made perfect through suffering.' We feel secure of sympathy with him, who suffered for us in his humiliation, and does not forget us now that he is exhalted; and while we meditate and pray, the cloud is gradually removed, and we are restored to the brightness and calmness of spiritual peace.

SABBATH IN NEW-ENGLAND.

To the devout and contemplative mind there is something peculiarly pleasant in a New-England Sabbath; especially when that Sabbath dawns upon one of its numerous and well regulated towns, clothed in the rich verdure of Spring. The sun appears to rise, not to shed its rays upon a bustling, busy and dissipated world, but to light up the path of its inhabitants to the worshipping temple of their Maker. All nature seems to repose in quiet loveliness.—The trees wave their dark spreading branches silently, yielding a grateful shade to the beast of burden, now resting from their toils.

Such are the scenes around me now.
A decent church stands on the brow
Of a green pastoral hill;
A sylvan village sleeps below,
And faintly here is heard to flow,
The sparkling summer rill;
A place where all things mournful meet,
And yet the sweetest of the sweet,
The stillest of the still!

All knowledge is useful. But it is useful only so far as it contributes to virtue and happiness. We object not to the study of nature, for it is subservient to human wants, and it illustrates in a wonderful manner the matchless wisdom and power of the great Author of Nature. But let not the study of the noblest of his works, the imperishable part of man, be degraded below its just and appropropriate rank. Let not the world without be every thing, the world within, nothing. Let us recollect that knowledge must perish with the materials out of which it is formed, that the mind is appointed to survive the visible structure of nature and that those powers whose early buddings only, we now witness, are destined to an unlimited expansion under the influence of other skies.

The following is from the memoirs of the missionary life and labours of Rev. Richard Wright, the English Unitarian Missionary.

My connection with the Unitarian Fund I have regarded, do still regard and shall ever regard, as one of the happiest circumstances of my life: it has given me an opportunity of extending my exertions, in a cause, which will ever be dear to me as life itself, to the most distant parts of this island, and of laboring incessantly for the promotion of that glorious cause. I wish to express distinctly the obligations I am under to this society and its committees. They gave me the whole Island for my bishopric; it is true, to this bishopric were not appended a palace and large worldly emoluments; and what has a missionary of the pure gospel to do with palaces and emoluments? But they gave me in connexion with this bishopric what is far more valuable; they gave me their judicious council, their powerful countenance, and able and effective support, in the important work in which I was engaged: and what can a Unitarian missionary need more? With the weapons furnished by reason and scripture, he may go on to demolish the strong holds of error.

Christian Register.

BOSTON, SATURDAY, OCTOBER 8. 1825.

Religious Charities. The immense charities of the present day are among the principal, and certainly are not the least honorable distinctions and characteristics of our age. The commendable sprit of giving for benevolent objects, manifests itself in a great variety of ways, and among all classes of society. In one of the late Missionary Registers there is an acknowledgement of *ten* pounds as a thank offering on the recovery of a sick child. In another instance a lady presented *thirty pounds* as the produce of her jewels; and a blind basket girl, is said to have given as many shillings, being the amount of what candles must have cost her during the winter if she had eyes to see. "What a sunshine of soul," says the Quarterly Review, "must that poor girl have enjoyed!" The increase of the charities alluded to, and especially in England, has been great and wonderful.—Take the follwing fact as evidence. We are told that the whole receipts of the Church Missionary Society during the first thirteen years of its existence amounted to only £22,000. The income however is now so much increased that the receipts simply of the last year amounted to £39,000. This is but one of the many illustrious examples of beneficence which English Christians, so renouned for their acts of charity, have performed. Nor is England alone in her charities.—Other countries, and especially America, come in for their share of honor in the great and holy enterprise of Evangelizing the world. America, indeed claims a distinction, in relation to this subject, with which all christians are not acquainted. We allude to the recommendation, or prediction, shall it be called, of the great charitable enterprises of the present day,—*bible* and *missionary* societies, by that singular and extraordinary man, *Cotton Mather*, in his work called the *Magnalia*."

The Quarterly Review for June gives an extract from this work which contains the passages to which we have alluded, and introduces them by saying "Here let us be permitted to present an extract from that most singular but most interesting book the *Magnalia Christi Americana*. It occurs in that life of the apostolic Eliot, which Baxter read upon his death-bed, and which drew from him a beautiful letter to the author's father. It is well known that the first translation of the Bible, which was ever made for the instruction of a heathen people, was that of Elliot, into the language of the Six Nations. At the conclusion of his life Cotton Mather has the following most remarkable passage."

'Let not poor little New England be the only Protestant country that shall do any notable thing for the propagation of the faith unto those *dark corners of the earth which are full of cruel habitations*. But the addresses of so mean a person as myself are likely to prevail but little abroad with men of learning and figure in the world. However, I shall presume to utter my wishes in the sight of my readers; and it is possible that the great God who *despises not the prayer of the poor*, may, by the influence of his Holy Spirit, upon the *hearts* of some of those whose eyes are upon these lines, give a blessed answer thereunto.

'Wherefore,—may the several planters that live upon the labors of their negroes, no more be guilty of such a prodigious wickedness, as to deride, neglect, and oppose all due means of bringing their poor negroes unto our Lord; but may the masters, of whom God will one day require the souls of the slaves committed unto them, see to it, that like Abraham they have *catechised servants*; and not imagine that Almighty God made so many thousands of reasonable creatures for nothing, but only to serve the lusts of epicures, or the gains of mammonists; lest the God of Heaven, out of mere *pity*, if not *justice*, unto those unhappy blacks, be provoked unto a vengence which may not without horror be thought upon.

'—May the nefandous massacres of the English by the Irish awaken the English to consider, whether they have done enough to reclaim the Irish from the popish bigotries and abominations with which they have been intoxicated.

'—May the several factories and companies, whose concerns lie in Asia, Africa, or America, be persuaded, as Jacob was, and before him his grandfather Abraham was, that they always owe unto God certain proportions of their possessions, by the honest payments of which little quit-rents they would certainly secure and enlarge their enjoyment of the principal; but that they are under a very particular obligation to communicate of their *spiritual things* unto those heathens by whose *carnal things* they are enriched. And may they therefore make it their study to employ some able and pious ministers, for the instruction of those infidels with whom they have to deal, and honorably support such ministers in that employment.

'—May the poor Greeks, Armenians, Muscovites, and other eastern countries, bearing the name of Christians, that have little preaching and no printing, and few Bibles, or good books, now at least be furnished with Bibles, orthodox catechisms, and practical treatises, by the charity of England; and may our presses provide good store of good books for them, in their own tongues, to be scattered among them.—Who knows what convulsions might be hastened upon the whole Mahommedan world by such an extensive charity?

'May sufficient numbers of great, wise, rich, learned and goodly men in the three kingdoms, procure well composed societies, by whose united counsels the noble design of evangelizing the world may be more effectually carried on. And if some generous persons will, of their own accord, combine for such consultations, who can tell but, like some other celebrated societies heretofore formed from such small beginnings, they may soon have that countenance of authority which may produce very glorious effects, and give opportunity to gather vast contributions from all well disposed people, to assist and advance the progress of Christianity? God forbid that Popery should expend upon *cheating* more that ten times what we do in *saving* the immortal souls of men!

'Lastly, may many worthy men, who find their circumstances will allow of it, get the language of some nations that are not yet brought home to God; and wait upon the Divine Providence for God's leading them to, and owning them in their apostolical undertakings. When they remember what Ruffinus relates concerning the conversion of the Iberians, and what Socrates, with other authors, relates concerning the conversion wrought by occasion of Frumentius and Ædesius in the Inner India, all as it were by *accident*, surely it will make them try what may be done by *design* for such things now in our day. Thus, let them see, whether, while we at home, in the midst of wearisome temptations, are angling with *rods* which, now and then catch one soul for our Lord, they shall not be fishing with *nets* which will bring in many thousands of those, concerning whom with unspeakable joy, in the day of the Lord they may say, *Behold I, and the Children which God hath given me!* Let them see whether, supposing they should prosper no farther than to *preach the Gospel of the kingdom in all the world for a witness unto all nations*, yet the end which is then to come, will not bring them the more happy lot wherein they shall stand that are found so doing.

'Let no man be discouraged by the difficulties which the devil will be ready to clog such attempts against his kingdom with: for, I will take leave so to translate the words of the wise man in Proverbs (xxvii. 4.) *What is able to stand before zeal?* I am well satisfied that if men had the wisdom *to discern the signs of the times*, they would be all hands at work to spread the nume of our Jesus into all the corners of the earth. *Grant it, O my God, and Lord Jesus come quickly.*'

A TRINITARIAN AND A MUSSULMAN.

In the late intelligence from the Bombay Mission, published in the Missionary Herald, we have large extracts from the Journal of the late Mr. Nichols, one of the missionaries, who died at Bombay in December last. The extracts are from a part of his Journal in which he gives an account of a tour into Southern Konkan, for the purpose of re-organizing the mission schools in that part of the country. The most noticable part of the Journal will be found in the following extract.

"Arrived this day at T'hulojah, about nine miles from the place where we passed the last night. It is a large town; the inhabitants chiefly Mussulmans.—Stopped at the house of the pastell, a very venerable old man, who, for twenty years, held a high office under the Mahratta government. He invited me into his spacious verandah, and made arrangements for what things we wanted. Many people came in, and his inquiries respecting my profession and objects, led at once to a very free and candid conversation on the subjects of religion. I was much pleased to answer his questions. He agreed in all I said respecting the unity, purity, and spirituality of the Divine Being, and the manner in which he is to be worshipped. I knew he would beforehand, and therefore hastened to the great mystery, God manifest in the flesh. "We all," said he, "acknowledge the holy Jesus to be a great prophet, and he is now in the third heaven. When our women give charity, and perform deeds of kindness, they mention the name of Mary, the mother of Jesus. We acknowledge and honor him as a prophet, and believe his Gospel. But was Jesus," added he, "a man, or was he God?" "He was God and man united," was my reply. He could hardly bear this. "If God left heaven," said he, "and came into this world, whom did he leave in his place?" I felt hurt at this unworthy and blasphemous suggestion, and said to him, "You have just now told me that God is in every place, then what is your objection? May not God be on earth at the same time he is in heaven?" To this he replied, "Jesus *cannot* be God and man." "But," said I, "you may as well deny the possibility of a union between your soul and body." The old man was anxious to turn the conversation."

We cannot but deeply regret, in reading this account, that the noble devotedness and honest zeal of the missionary should be so entirely defeated in their benevolent purposes, by a pertinacious adherence to a doctrine, which, wherever they go, proves one of the principal objections of the natives to the new religion. The conversation sufficiently shows how little is to be hoped by any exertions of Trinitarian missionaries among Mussulmans. The same objections, and the same arguments against the trinity, are made by Jews, Mahometans and Heathens. And one might suppose that the universality of this objection would induce the more candid among the missionaries sometimes to doubt the soundness of their own principles, and to examine afresh the grounds of their faith in the trinity. It probably does so; but how often or with what faithfulness of investigation, we are unable to say. There has been however *one* striking instance of this, among the missionaries to India; we allude to the case of Rev. Mr Adam, of Calcutta. This gentleman could not gainsay or resist the plain but forcible common-sense arguments of the unsopisticated Hindoo; and he found moreover that in proportion the missionaries dwelt, in their preaching, on the abstruse and speculative doctrines of orthodoxy, in the same proportion they were deserted by their hearers. He therefore abandoned that style of preaching, and dwelt on the plain and intelligible *duties* of Christianity. He was led to examine the peculiar doctrines of his faith anew, and the result was that he became a decided believer and advocate of the Unitarian doctrine. But we are told, perhaps, by the missionary, that the adoption of unitarian views is a sad evidence that all is not right within,—that the heart is unsanctified, and hence cannot receive the truth; and he accounts for the general opposition of the natives, to the doctrine of the trinity by saying, that it is only the natural and expected result of the native enmity of the depraved heart to the truth.

Now who does not perceive that this argument is as good in the mouth of a Unitarian against a Trinitarian, as it is in the case to which we have alluded? that is, that it is good for just nothing at all. The Hindoo too, may reply in the same language to the orthordox missionary who refuses to believe in his thirty millions of Gods. The missionary is undoubtedly sincere in the use of this argument; but is he wise? can he defend it? does not his own cause eventually suffer by so weak a defence? is it not justly liable to suspicion, if it cannot be defended by a better? Will Trinitarian missionaries never open their hearts and their understandings to the force of the plain and powerful argument against their favorite doctrine, which is drawn from the universal opposition which it meets among all nations to whom Christianity is first proposed in this form?

If it were a doctrine which crossed and restrained the sensual passions there would then be some plausibility in the argument, but whilst the objections against it are wholly objections of reason, and are made as well by the pure and the humble as by others, why should this reason be scornfully called *carnal* reason, as though it were the offspring of earth, and not the holiest and choicest gift of the holiest, most beneficent and perfect of beings.

Whatever the advocates of the trinity may say or think of this, we trust it will not be arrogant to suggest that it may be well for them to consider whether an age of increasing light and intelligence like the present, will not require of the opposers of the Divine Unity, some better argument against Unitarianism than an outcry against it, or a lamentation over it, as "blasphemy."

Juvenile Delinquents. The friends of a well-regulated police flatter themselves that much good is to result to the city from the establishment of the schools which are contemplated for what may be called an intermediate class of pupils, *this is*, for those large boys and girls whose acquirements do not qualify them to enter the Grammar School.

It is from the class of children who are thus neglected in youth, that the greater part of the occupants of our prisons proceeds. We are happy to learn, as we do from good authority that the fault of the non-attendance of children at school, is not the unwillingness of parents generally to send their children, so much as it is the want of good family discipline, and the difficulty of obliging them to attend, especially in families where there are boys without a father.

It is highly gratifying to perceive the excellent spirit which prevails, on this subject, in the deliberations of our city authorities. We doubt not that under a government so intelligent, and so energetic, all will be done which can reasonably be hoped in nemedying the evils that now exist in relation to the class of children to whom we have here alluded.

We are glad to perceive in a late number of the Boston Courier, and also in yesterday's Palladium, some wholesome strictures on the effrontery of Kean the Tragedian, in venturing to obtrude himself again upon the public notice, in this country, after having been guilty of so gross an outrage not only on all that is honorable, but on all that is pure and decent. A shameless *adulterer* who was thrust in scorn from the corrupt stage of London, expects to be greeted with approbation and applause in the land of the puritans.

A correspondent of the Palladium, in allusion to his conduct the last time he visited Boston, says,—"But much as there was in this to make him unworthy of our patronage, the question now with regard to him is one of far more serious import, one in which the character of our community is deeply concerned. Are we to admit on the American Boards, are we to bestow our patronage on an *adulterer?* The question is simply this, and were we without the example of his own countrymen, we believe that the moral sense of the Amercan community is too high, and their perception of what is due to their own character and to the cause of morallty in general is too just, to allow them to hesitate on such a case as this."

THE MORALS OF BOSTON.

The following letter relative to the Morals of Boston, is from the Christian Watchman of yesterday.

Having heretofore resided a number of years in Boston, I read the papers from your city with much interest, and all that affects the character of Bostonians affects me also. It is not without regret I have perceived several articles in the Recorder & Telegraph upon the subject of Sabbath-breaking, and similar offences, in which the Editor seems to offer it as his opinion, that Boston has attained to an awful pre-eminence in this sin. As I will hope that gentleman is sincere in his remarks, and well disposed towards the place of his chosen residence, I suppose he will rejoice to find his lamentations might in part be spared on this subject. From a review of things as they existed five and twenty years ago, and as they existed a few months since when I left there, I hesitate not to say, that there is no city or large town in Europe or America where the Lord's day is as well observed as it is in Boston. I have visited very many places on both sides the Atlantic, and speak from my own knowledge. That there *is* more riding in and out of Boston than in and out of any other city in this country, I am free to confess; but it is to every day; it is not confined to Sunday. The environs of Boston surpass the environs of any other city with which I am acquainted in this country.—But does the writer suppose that because people do not ride, that therefore they are better employed? The deference paid to "*Southern*" clergymen must be flattering to them; but they have sense enough to know how to estimate such things. Did the Rev. gentleman "*from a southern city*" stop short in his sermon because he had never witnessed any thing so bad at home on Sunday?

Persons intimately acquainted with the state of Boston as it is now and as it was some years ago, will not hesitate to say, "*things are far better*" now.—When the town did not contain more than half the number of inhabitants it now does, were there not two theatres, that in Federal street, and another larger in Hay-market? When have we seen any such mobs as were seen in 1795? Robbery and murder were as common formerly as now. About 1792 Rachel Whall was hung for robbery, and along with her one or two other persons; sometime after a black fellow was hung for setting fire to a dwelling house. Are such things frequent now? But go back to the days of our "*pious ancestors*," is any thing done now-a-days to be compared to the conduct of Boston at Merry Mount? let any one who wishes to come at a correct comparative opinion of the state of morals in Boston now and in former periods, let him, I say, read the history, public and private, which may be met with. Many things are spoken of by Winthrop and by Hutchinson as having been done, which would now excite as much astonishment at least, as they appear to have done then. Both these writers refer of course to events prior to the revolutionary war, my remembrance is of things subsequent to that period. On Sundays, the houses of worship were very thinly attended, few indeed sat in the galleries. Since then, most of the houses have been rebuilt and enlarged, and as far as my observation has extended, appear to be well filled. Besides this, the number of houses has been nearly doubled; but no one will deny that accommodations for *double* the number of persons is to be found now, either by the enlargement of old houses or erection of new ones. But there are no horses to be let on Sundays now! That was the case many years ago. There are gaming houses, and billiard tables in several places now; and there were the same things many years since. A billiard table was openly kept in W—— street, and bowling alleys very near in the same street. There are none there now, I think. I rejoice to believe that more attention is paid to religion, to the spirit of religion, now, than ever before in Boston. Any one well acquainted there, must, I think, be fully satisfied of this fact. Profaneness is not nearly as common as in former years; nor gaming, nor intemperance, in my opinion. I fear that in consequence of such accounts as have been published, many persons entertain a false and injurious opinion of Boston, and thereby great injustice is done her. Some instances of gross ignorance in our own country as to the state of religion in Boston, have come to my knowledge; and very recently I have heard of such an instance in Europe. How comes this to pass? Is it not because our Jeremiahs indulge in lamentations for which there is no occasion? "Why were the former years better than these?" Thou dost not ask wisely. Go, and reason upon well considered premises, nor compare a city with a hamlet. The world is advancing in morals and manners. Ask thy fathers, and they will tell thee. 64.

General Intelligence.

Atlantic Steam Navigaion. We sometime since mentioned that a company had been lately formed in England for establishing a line of steam vessels from Liverpool, in England, to Halifax, in Nova Scotia, thence to New-York, and onward to South America. The capital which the company is authorized to raise is £600,000 in 6000 shares of £100 each. The project is favourably received in Halifax, and will undoubtedly go into operation. The Boston Daily Advertiser suggests the propriety and importance "of some immediate measures on the part of the citizens of Boston, for co-operating in the undertaking. "The remarks of the Advertiser seem to us so much to the point, and so important in their object, that we give the following extract.

In the outset of their enterprise, the Directors of the British company naturally wish to enlist all the co-operation in their power, to ensure the success of their scheme. They show an anxiety to do this, in their correspondence with the gentlemen at Halifax. They will therefore feel a readiness to enter into any arrangements with the projectors of any branch establishment, which may promise to be reciprocally advantageous. A direct communication with Boston from Halifax, would tend to insure the success of the enterprise, by increasing the business and support of the line between Halifax and England.—In may be presumed that a proposition from a company in this town, to unite with the English company, so far as to establish a single boat to proceed regularly from this port, at such times as to meet the Atlantic line at every period of its arrival at Halifax, and its departure thence, will be favorably received, and that arrangements may be entered into, by which, for the accommodation of both boats, passengers and goods may be transferred from one to the other at Halifax, during the stoppage of the main boat there to take in fuel.

It is obvious that such an arrangement may be better made in the outset, than after the scheme has gone into operation in a different form. The first arrangments may be soestablished, (extending as they must into many ramifications,) that it will be difficult to alter them; and besides, to secure the full utility of such an arrangement, it is important that it should be understood by the public to be a part of the general scheme, and not liable to failure or change, while the scheme itself is carried on. A branch from Boston, established at the outset of the untaking, would command much more of the public notice and confidence, than one

subsequently established. We conceive, therefore, that no time is to be lost, and that a company should be formed without delay, which may enter into correspondence with the British Steam Navigation Company, and into such engagements as may be found expedient. If after all, the project in England should fail, as many gentlemen still believe it will, very little loss will be incurred from the measures which we propose should be pursued.

INDIAN TREATIES. The Missouri Advocate of Sept. 3d, published at St. Louis, gives an account of a treaty of peace lately formed between several of the Indian tribes on the Upper Mississippi. The negociations were effected through the benevolent mediation of agents appointed for the purpose by the United States' Government. We furnish the account in full, as given in the Advocate.

Gen. CLARK and Gov. CASS arrived in this city from *Prairie du Chien* on Monday last.

We understand that these gentlemen have had the success which usually attends all their negociations with the Indians.

On this occasion those negociations have been of a novel character, very interesting to humanity, and the interests of the Indians and the white people.

The nine nations which live upon the Upper Mississippi were often engaged in wars among themselves, growing out of the unsettled state of their boundaries. In these wars many of our citizens have been killed, and the fur trade has often suffered. Animosities had gone that length that it was impossible for the Indians to come to any amicable arrangement among themselves, which being represented to the Federal Government, the late President, Mr. Monroe, very humanely interposed as a common friend, and appointed the two gentlemen above named as mediators, than whom no two in America would command in a greater degree the confidence of the Indians. In consequence nine nations, *to wit*, The Sacs, Foxes, Iowa's, Ottawa's, Chippewa's, Pottawatamies, Menomanies, Sioux and Winebagoes met the commissioners at Prairie du Chien, and under their mediation entered into a general treaty of peace, friendship and boundaries.

In this business the United States appeared strictly in the character of mediators, treating for nothing on their own account, and asking nothing of the Indians but that they should live in peace.

MOWHAWK INDIANS. The Rev. Mr Torry, a Methodist missionary among the Mowhawk Indians, on Grand River in Upper Canada, writes that the members of this tribe are of late particularly attentive to the religious instruction imparted to them, and that forty five had been baptized by him in one day.

The subject of Indian missions is very popular, in the province.

OSAGE INDIANS. It appears by the Journal of the missionaries that the *Osage* Indians settled at Hopefield have instituted a form of civil government. It consits of a Chief and three counsellers. In some of the villages or Governments they have, in addition, several other men appointed, called braves, to execute the orders of the Counsellors.

CITY AFFAIRS.

The Committee on the subject of providing schools for children who are excluded from the Primary and Town Schools under their present organization, made a report, which was accepted, and the following resolution passed:

Resolved, That it is expedient, that some permanent regulation should be adopted by the City Authorities, to embrace as soon as practicable, within the public school system of the city, the instruction of those children, being proper subjects therefore, whom the prssent provisions of our school regulations do not fully include.

Resolved, That the School Committee be, and they are hereby requested, to take the subject matter of this report and the resolutions annexed, into early consideration, and report to this Council their opinions of the best mode of effecting the object desired, consistently with the honor and interest of the city—the prosperity and harmony of the present school establishments—the welfare of the community—and, as indispensable, the gradual improvement of the class of children herein alluded to.

Ordered, That the City Clerk forthwith furnish the School Committee with a copy of the foregoing report, and the resolutions and order thereunto annexed.

There are three candidates in nomination for the office of Governor of Missouri, viz. GEN. JOHN MILLER, WM. C. CARR, Esq. and DAVID TODD.

The Salem Gazette of 11th, mentions the rise of the mercury in the thermometers in that town to 83°. In Boston, on Monday, at 3 o'clock, it rose to 80°.

PORTSMOUTH, Oct. 3.

VERMONT CANAL.

Extract of a letter from a gentleman in Montpelier to another in this town, dated Sept. 22.

We have a canal route now surveying from this place to Connecticut river, to unite at Barnet or a little below, by Wells river.

One of the commissioners has returned, but the engineer has not yet. I learn from him, there is no question but there is a great supply of water on the height of land. It will be a great rise from this place to the height; there is no other obstruction. The excavation will be feasable—no extensive beds of rock to be blasted.

We have still another route from this place, to communicate with the Connecticut by way of White River at Lyman's Bridge, opposite Lebanon. The rise will not be so great, but there is a less quantity of water. As to the prospect of its being accomplished, all I can say at present is, that we are full of faith that it will eventually be effected. We want to shew the feasibility of the object, and we shall then take such measures as shall be within our reach to procure its accomplishment. We expect to survey from this to Burlington on Lake Champlain, and from here, by White River to Connecticut, this fall.

We are also contemplating to ask and procure from our Legislature, which sits here next month, a charter for "a canal to unite the waters of Lake Champlain and Connecticut river, by the valley of Onion river"—without defining which route, so as to be at liberty to unite either by White River or Wells River, which unites at Newbury, just below Barnett.—*N. Hamp. Gaz.*

CANAL CELEBRATION.

The Committee of the Corporation and that of the citizens, met together on Wednesday evening last, to make arrangements for celebrating the great event of the completion of the Erie Canal. The plan suggested in all our papers, of having a salute fired along the canal from Buffalo to Sandy Hook, was adopted, and is to be carried into execution under the direction of Mr. Ely, of Rochester, and the Albany and Western committees. A deputation from our Common Council and the citizens proceeded to Albany on Wednesday evening to make arrangements and consult with the committee of that city. The various trades, occupations and societies in this city will form a procession, and parade in a similar manner to that pursued at the adoption of the General Constitution in 1788. An aquatic fete, under the direction of Mr. Charles Rhind, who has been appointed high admiral on the occasion, will be given, and is intended to be the most grand and effective ever beheld. *N. Y. Gaz.*

CAPT. PORTER.—From an article in the *National Intelligencer*, there can be no doubt that the Republics of *Mexico* and *Colombia* have invited Capt. PORTER to enter into their services. His determination on the subject is not known. The naval prospects of both Republics are reported to be flattering:—The navy of *Mexico* will shortly, it is said, consist of one line of battle ship, five frigates, and several smaller vessels: and that of *Colombia*, of an equal, or superior force. The Commodore is now in New-York. The truth of the above statement is denied by the Philadelphia Gazette.

INTEMPERANCE.

It is contemplated by gentlemen in Franklin county to send circulars into every town in that congressional district, for the purpose of obtaining signatures to a petition to Congress praying that a duty may be laid on domestic spirits, and an additional duty on imported spirits. The object is to check the progress of intemperance. There is no probability that the measure proposed will succeed in Congress. It may be expected that a majority of the members will have more regard to their own popularity than to the morals of the community. Besides, should a duty be laid, unless it be nearly equivalent to a prohibition, the treasury will be replenished, but the evil will remain. As long as magistrates, and men of education, respectability and influence continue to make what they consider a *temperate* use of spirituous liquors, so long will intemperance maintain its ground in the community. When men who talk and write and preach against intemperance; when the wealthy, the enlightened and the refined, who give laws to taste and fashion, and to whom others look up for example, will resolve not to indulge in the use of ardent spirit, and will not keep it in their houses, then will the progress of that degrading vice, which scatters distress and misery through our land, be stayed—and not before. [*Hampshire Gazette.*

Commodore Bainbridge and Warrington, and Capt. Biddle, have been appointed to proceed to the coast of Florida, to select on the coast, in the Gulph of Mexico, a suitable site for a Navy Yard and Depot, and to make a considerable engagement for the purchase of such site. By an act of the 3d of March last, $100,000 were appropriated for the purchase of the grounds, and for the erection of buildings and improvements. They will take their passage in the sloop Hornet, the beginning of this month.

CHARLESTON, Sept. 25.—*Benefit of Pardoning.*—It will be recollected, that John Thomas, or Tomas, who was under sentence of death in this city, was pardoned by the Governor of South Carolina, on condition of his being removed by the Spanish Consul from the United States, never to return. He sailed hence on the 25th August, in the schooner Caduceus, in charge of Mr. Morris Goldsmith, the accredited agent of the Consul, and we are informed that on the passage he attempted to excite a mutiny on board the schooner; but the decisive conduct of Capt. Heartte prevented any evil consequences from his villainous tricks. Mr. Goldsmith also had a narrow escape, as the rascal made an attemt to throw him overboard. And as a consummation of his character, he had no sooner landed at Mantanzas than he assaulted one of the inhabitants, stabbing him in three places with a knife, which it was feared would prove fatal. He was soon after arrested, and committed for trial. He is said to have expressed it as his determination, should he be equally fortunate to escape the gallows in Mantanzas, which heaven forbid, to become a *pirate*, and in this character glut his revenge on all Americans who should be so unhappy as to fall in his way. What charity is there in extending mercy to such a monster.

Courier.

FROM EUROPE.

London papers to Aug. 25 have been received by the brig Jones. The Boston Daily Advertiser has the following statement respecting the intelligence brought by this arrival.

The intelligence from Greece is not of a very decisive character. Another letter from Corfu, of July 20, announces that the Greeks had obtained a complete victory over Ibrahim Pacha at Tripolitza, and had taken him prisoner. A paragraph dated Bucharest, Aug. 1st, states that a Russian Courier, who left Constantinople July 22, related that the Egyptian army in the Morea was destroyed, and Ibrahim taken prisoner, and merchant's letters of the above date announced, that with the next post an event would be made known which would astonish all Europe. The Paris Etoile, however, quotes letters from Constantinople to July 26, giving news from Tripolitza to July 9, when Ibrahim Pacha was still in Tripolitza, and the troops landed at Navarin from the Turkish squadron, amounting to 5 or 6000 men, were advancing towards Tripolitza, by way of Leondari, and on the 6th had reached Nisi. This last intelligence we are inclined to think authentic, and it seems to prove that Ibrahim was unable to pursue active operations before the arrival of this reinforcement. Whether the Greeks were able to prevent the junction of the two armies, remains to be seen.

The Boston Patriot gives the following account of the sensation produced in France, by the report of Lord Cochrane's appointment to the aid of the Greek navy.

Information of Lord Cochrane's intended expedition to Greece, as appears from the French newspapers, has produced much satisfaction in Paris. The *Journal des Debates* mentions it as an "event which may perhaps save Greece."—After detailing the measures that have been adopted by the Greek committee in London, in connexion with Lord Cochrane, and which have been already noticed by us, the *Journal* says: "We hope this project will be carried into execution with the promptitude which circumstances require."—And the *Constitutionel* says—"We have no doubt that in a very little while Lord Cochrane will destroy the whole of the Ottoman navy, even if it should be reinforced by that of Austria. The talents of that skilful sailor have been useful to more nations than one; but they will never have been consecrated to a nobler cause."

The *Constitutionel* also says: "That the Lord High Commissoner of the Ionian Islands has had a very smart explanation with the Austrians, who had voilated neutrality by preventing the Greek fleet from attacking the Turkish one when it could have done it with advantage; and that some cannon shots had been exchanged between the English and an Austrian vessel on that occasion." The *Etoile* denies that any interchange of shots had taken place, but admits that his Lordship had been on board she austrian vessel. It adds, the sailing of an English ship had been occasioned by an Algerine frigate, without stating what that frigate had done.

SPAIN.

The last accounts from Spain state that a party, which appears to be extended through many of the provinces are meditating the elevation of the Infant Don Carlos to the throne, under the name of Charles Fifth. This party is understood to be composed of part of the priesthood, and their adherents and to have been formed in consequence of the danger to which the revenues and treasures of the church are exposed by the extreme poverty of the government. The king is in a state of the most absolute bankruptcy, and until some change shall take place, has no prospect at all of an improvement in his affairs. With an empty treasure, a constant demand for the expenses of his government and houshold, a great and increasing creditor in France, and the failure of all former sources of revenue, he would be pittied by the world if he had not too much merited their indignation. *N. Y. D. Adv.*

By the Washington, from Cadiz, we have received the following letter from our correspondent, dated 7th August.

N. Y. Eve. Post.

"Ferdinand is losing his power; the monks have deserted him, and cabals are formed in favour of his brother, whose wife he is said to have seduced. A body of French troops have entered Castile to support him upon his tottering throne, and the French flag waves in triumph in the harbour of Cadiz. French officers execute the laws which are most agreeable to them, and the Spaniards sneak about the streets with fear and trembling. Misery and distress are at every corner; swarms of fat monks devour the substance of the land; and in short, all the evils which can result from ignorance, superstition, and bigotry, lord it wide through this degraded land.

INOCULATION IN ENGLAND.

The following statements have been published in the town of Cambridge, by W. J. J. Cribb:—More than 300 individuals have probably died in Cambridge, of natural small-pox, in the course of twenty five year preceding the summer of 1824, that is 1 in 7 of those who have had the disease. Ten have died in the same period of small pox from inoculation, that is, 1 in 113. Three have died of small-pox after vaccination: 1 in 1821 vaccinated. From the joint influence of vaccination and small pox inoculation, it is very probable that 713 deaths from natural small-pox have been prevented. If all who have been affected, within the given period, with either of these diseases, (namely, inoculated small pox, and natural small-pox, or cow-pox,) had been inoculated with small-pox, 64 only would have died. Had all undergone vaccination, five or six only would have died of small-pox. Where one person has died of small pox after vaccination, 11 or 12 have died of innoculated small-pox. Two hundred and twenty-four cases of small-pox have occurred after supposed vaccination. In these cases the disease was slight in 163; more severe, but not dangerous, in 33; dangerous, in 9, and fatal in 3.—*Christian Obs.*

HORRIBLE TRAFFIC.

We are credibly informed that three vessels under American colors are at this moment upon the Coast for slaves, one of them carries 10 guns and a numerous crew, all of whom with the master, are citizens of the United States.

"The French cutter Les Deux-Soeurs, belonging to Martinico, has been condemned. It appears that this vessel with a cargo of 132 slaves, left the coast for Martinico,—two days out, the Slaves rose, murdered the crew excepting the captain and two men, whom they spared on condition of working the vessel to the nearest land. On making Factory Island they entered the harbour, and the Collector of Sierra Leone, hearing she was there, went and seized her.—The slaves, 132 in number, have been landed and liberated at Sierra Leone. In this small vessel, measuring 43 feet in length, 13 feet in width and 7 feet in depth of hold were stowed 132 human victims!—*Sierra Leone Gazette.*

LARGE ESTATE. Lord Breadalbane's estate, which supports a population of 13,537 persons, commmences two miles east of Tay Bridge, in the county of Perth, and extends westward ninety-nine miles and a half to Esdale, in Argyleshire, varying in breadth from three to twelve and fifteen miles, and interrupted only by the property of three or four proprietors, who possess one side of a valley or glen, while Lord Breadalbene has the other, so that, varying his direction a little to the right or left, he can travel nearly one hundred miles from east to west on his own property.

The Comet now rises about 9 o'clock in the evening, in an E. S. E. direction, not far from the Seven-Stars. In the absence of the Moon it is distinguishable in cloudless evenings, although not larger than a star of the fifth or sixth magnitude, and is quite nebulous.

FOREIGN OBITUARY.

JUNE 24, after a very short illness, the Rev. JOHN EVANS, minister of the Unitarian congregation at Carmarthen, aged 43 years. He was educated at the Presbyterian College in that town, which is open to students of all parties, and is the only public Institution for the education of Welsh ministers, conducted upon liberal principles.

[Mr. Evans preached, the Sunday evening before his death, a funeral sermon for the late Rev. Dr. A. Rees, from the words, "Lord, now lettest thou thy servant depart in peace!"]

ORDINATIONS.

On Thursday, the 6th, Rev. HENRY WILLIAM DUCACHET, minister of St. Peter's Church in Salem; and the Rev. SILAS BLAISDALE, of Boston, were admitted by the Rt. Rev. Bishop GRISWOLD, D. D. to the holy order of Priests.

MARRIAGES.

In this city, Mr Abel Murdock, of Roxbury, to Miss Margaretta Passenger.

On Thursday the 6th, at Trinity Church, by Rev. Dr Gardiner, Mr. Joseph Lee Hunt to Miss Antonia Jane Herron Jones.

On Sunday morning, by Rev. Mr Parkman, Mr Ebenezer Scott to Miss Frances C. Russell.

On Monday morning by the Rev. Mr Taylor, Mr Joseph Palmer to Miss Mary Lucy Loretto Charlotte Gorham, daughter of the late Mr James G.

In Lynn, Mr Benjamin T. Richards to Miss Elizabeth F. Currier.

In this city, Mr. John Forrest Foster to Miss Betsey Shattuck.

In Worcester, Mr. Rufus Adams to Miss Mary Moore.

In Charlestown, Mr. Eleazar Bradshaw to Miss Martha Walker, daughter of the Hon. Timothy W.

In Worcester, Mr Enos Dorr to Miss Caroline Allen.

DEATHS.

At Valencia, in Colombia, Aug. 12th Captain John Dundas Cochrane, of the British navy, well know as a great traveller.

In Lee, Mr William Sturgis, Jr. aged 25, of the firm of S. & W. Sturgis, of Springfield.

In Marlborough, William Bradford Alden, son of Rev. Seth Alden, aged four months.

In this city, on Wednesday evening, William Alline, Esq. aged 55. Funeral this afternoon, at half past 3 o'clock, from his late dwelling house in Friend street.

Harriet Parkman, aged 19 months, youngest child of Bryant P. Tilden, Esq.

On the 3d inst. Mrs———Copeland, relict of the late Mr Elijah Copeland.—Mrs. Fanny West, wife of Mr Robert West aged 50.

In New-York city, on the 22d inst. Alfred Hovey aged 18.

On Friday evening, 7th inst. Abraham Wild, Esq. counsellor at Law, aged 35.

In Brookline, on Sunday evening last, Sarah Eliza, aged 15 months, youngest child of Mr Franklin, and Mrs Rebecca Gerry.

In Cambridge, on Friday 7th inst. Mrs Eunice Reed, aged 76, widow of the late Mr Joseph R.

In Brewster, on the 4th ultimo. Mrs Mary Nye Freeman, wife of Jonathan F. Esq. aged 22

In Portland, on Sunday last, Captian Andrew Scott, aged 61.

In Amsterdam Mr Samuel Bondry, a Dutch Jew, aged 96. He left, by will, funds to build and equip six sail of the line of 74 guns each. There were found in his house, 44 casks full of coins of all the Princes in the world. A month was occupied in taking out and arranging these coins, and eight days in counting them. For a long time he followed the armies of France as a broker, visited all Europe, Africa, and America, and some of the establishments of Asia.

In England Sir John Sutton, Admiral of the White, aged 67.

Extraordinaries. According to the annual Obituary of Russia, lately published, there died in Polaizka, in that empire, during the last year, a man aged 168 years; having seen seven sovereigns on the throne. He was at the famous battle of Pultawa, in 1769,—was married for the third time, at the age of 93, and lived with his wife 50 years. One of his sons was 95 years old in 1796. His decendants 128. He enjoyed a largess from the Imperial Family, and till his hundred sixty third year, was in robust health. The age of this Nestor exceeded that of Old Parr by 16 years.

In Easton, on the 29th ult. Mr Nehemiah Howard, ged 85 years.—Mrs. Drake, wife of Mr David Drake, aged 26.—On the 30th, Rufus Ames, 2nd aged 19, son of the late Mr Parmenas Ames. Oct. 1st, Mr Charles Bird, aged 22.

At South Boston the 21st ultimo Peter Chapman aged 18 years.

TO OUR PATRONS. The late hour at which our paper of this week is put to press, will probably prevent some of our subscribers in the country from receiving it by the usual mails. We trust that this will be avoided in future.

TO CORRESPONDENTS. The communication of H. was received too late for insertion this week.

LONDON BOOKS.

MUNROE & FRANCIS have received a consignmen tof London Books imported by Mr WILLIAM C. HALL, which they offer at his very low prices at their store No. 128, *Washington*, corner of Water st. Among them are the following—viz.

Locke's Works 10 vols. 8vo;
Bacon's Works 10 vols. 8vo;
Johnson's Works 10 vols. 8vo;
Ainsworth's Dictionary 8vo. and 4to;
Bell on the Bones, with Engravings 4to;
Buchan's Domestic Medicine;
Buffon's Natural History;
Burkitt on New Testament; Hebrew Bible;
Adventurer; Connoisseur; Tattler; Guardian;
Lounger; Spectator; Mirror; Cruden's Concordance;
Cook's Voyages; Cabinet Poe 2vols;
Calmet's Dictionary of the Bible 4vols. 4to price $12;
Dryden's Fables; Domestic Cookery; Gem;
Gil Blas; Goldsmith's Rome; Goldsmith's Greece;
Gay's British Plants; Gurney's Dictionary of the Bible; Howards Beauties of Literature;
Lives of Eminent Scotsmen; Lowth on Isaiah;
Locke on Human Understanding; Locke on Epistles;
Paradise Lost; Butler's Analogy; Newton's Works;
Ossian; Pinnock's Catechisms; Paley's Works;
Plutarch; British Prose Writers 51 parts;
Robertson's Works; Adam Smith's Works;
Shakspeare; Sales' Alcoran; Keley's Universal Cambist; Ure's Dictionary of Chemistry; Warton's History of English Poetry; Memoirs of Queen Caroline; Young's Night Thoughts; Diamond Shakspeare, &c. &c. &c.

Also a collection of French Prints, being views, heads, scripture pieces &c. oct. 8.

MEDICAL BOOKS.

THE following Medical Books, some new, and some second-handed, are for sale at this office.

Kiel's Anatomy.
Monroe's Do.
Boerhaave's Academical Lectures 6 vols.
Pott's Surgery 2 vols,
Bell on Ulcers.
Chaptal's Chemistry.
Cullen's Materia Medica 2 vols.
Cuthush Observations.
Hosack's Practical Nosology.
Townsend's Guide to Health 2 vols.
Smith on the Nerves.
Med. Repository 5 vols. and 17 numbers.
Coxes, Dispensatory new.
Edinburgh Do.
Gallup on Epidemus.
Mann's Med. Sketches.
N. England Journal of Med. Surgery 8 vols. and 8 Nos.
Jackson on Fevers.
Gale on Electricity.
Hamilton's Female Physician.
Smellie's Medwifery 3 vols. with Plates,
Thacher on Hydrophobia.
Wallis on Diseases.
Mass. Med. Communications 2 vols. and 3 Nos.
Thomas' Family Physician.
Scott on the Gout.
Beddoes' Med. Observations.
Swans Sydenham.
Fordyces Practice.
Phamacopoia New York Hospital.
Moor's Sketches.
Rushes' Med. Enquiries 2 vols.
Wyllish on Diet and Regimen 2 vols.
Whytt's Phisiological Essays.
Whytts Med. Observations.
Saunders an the Liver
Tistot on the Diseases of sydentary persons.
Mead on poisons.
Hooper's Med. Dictionary.
Orton's Expositions 6 vols.

☞ Also, Parr's Medical Dictionary handsomely bound in calf. oct 8

NOTICE.

THE Semi-Annual Meeting of the EVANGELICAL MISSIONARY SOCIETY of Massachusetts will be holden in Dr RICHMOND's parish, *Dorchester*, on Wednesday the first day of November next, at 12 o'clock. A sermon will be delivered at 2 o'clock—the members are requested to assemble at Ford's Hotel, near the church. Oct. 8. 1825.

HINTS ON THE LORD'S SUPPER.

A TRACT has just been published, and is for sale at this office, entitled "*Hints on the Observance of the Lord's Supper.* It is composed of extracts from the Rev. Mr Buckminster's Sermon, on that subject. oct. 8.

ATHENEUM,—No. 12, Vol. 3.

JUST Published by John Cotton, Corner of Washington and Franklin streets, The Atheneum, or spirit of the English Magazines. No. 12, for Sept 15, 1825.

CONTENTS.

Count Koningsfeldt and his Ancestors. Account of the Pasco Lines. Night Storm. A Set Down. ome Passages in the Life of Colonel Cloud. Dream of Endymion. Eastern Stories. Lines to W.——Lines to the Æolian Harp. Stanzas to a Friend. Village Sketches. Harry and Lucy concluded. Dr Abraham Rees. Tomlinson the Engraver. Female Actresses. My Lover. Tragedy of George Barnwell. Brother Jonathan; or, the New-Englanders. Corregio. Retort uncourteous. Ink.

List of New Publications. List of works in press.

WARE'S DISCOURSES.

FOR SALE at this Office WARE's Discourses on the *Office and Character* of Jesus Christ.

CHRISTIAN EXAMINER.

THIS day published by CUMMINGS, HILLIARD Co.

CONTENTS.

MISCELLANY. Associations for Benevolent Purposes. Difficulties in the Society of Friends. Despondency. Account of the Unitarian Churches in Transylvania.

COLLECTIONS. A Hint to Ministers. Religious Insruction at Geneva. Robert Hall's Life of Toller.

POETRY. The Water of Life.

REVIEW. The Leper of Aost. Mr Palfrey's Sermon. Mr Sewall's Sermon. Burder's Sermons to Children. Hadad a Dramatic Poem.

INTELLIGENCE. The American Bible Society,—Massachusetts Bible Society—The Hebrew Settlement in New York—The Anniversary of the Unitarian Fund—British and Foreign Unitarian Association—Unitarian Miscellany—Theological School at Cambridge. Sept. 15.

DR KENDALL'S SERMON.

A FEW Copies of the Rev. Dr Kendall's Sermon on Timothy iii. 16. for sale at the Counting room of the Christian Register.

HYMN BOOK FOR CHILDREN.

MUNROE & FRANCIS, 128, *Washington Street*, haved just published, a small work, *very much wanted*, entitled Hymns for Children selected and altered, with appropriate texts attached; by the author of "Conversations on Common Things." "Early lay the foundation of piety; look upon the universe which you inhabit, not as the abode only of human cares or human joys, but as the Temple of the Living God, to whom your praise is due, and to whom your best service is to be performed.

Also a number of the Christian Monitor Tracts separate, viz. Williams Return, Eleanor Williams, Chauncey on Communion, Orton on family worship, &c. &c. &c. which will be sold low.

REMOVAL.

THE Subscriber has taken a Counting Room over Messrs. *Hayward & Parsons*, No. 19, Water-street, opposite Merchan ts' Hall. LEWIS TAPPAN.

Miscellaneous.

A correspondent is thanked for the following lines. It is hoped that the valuable hints they contain will not be lost upon the *Fraternity*.

BY W. R. SPENCER.

When the black lettered list to the Gods was presented,
The list of what Fate for each mortal intends—
At the long string of ills a kind angel relented,
And slipp'd in three blessings—*wife*, *children*, and *friends*.

In vain angry Lucifer* swore he was cheated,
That justice Divine could not compass its ends;
The scheme of man's fall, he maintained was defeated,
For earth becomes heaven, with wife, children, and friends.

If the stock of our bliss is in stranger's hands vested,
The fund, ill secured, oft in bankruptcy ends;
But the heart issues bills which are never protested,
When drawn on the firm of wife, children and friends.

Tho' valor still glows in life's waning embers,
The death wounded tar, who his colors defends,
Drops a tear of regret, as he dying remembers,
How bless'd was his home with wife, children and friends.

The soldier, whose deeds live immortal in story,
Whom duty to far distant latitudes sends,
With transport, would barter whole ages of glory,
For one happy day with wife, children and friends.

Tho' spice-breathing gales over his caravan hover,
And round him Arabia's whole fragrance decends,
The merchant still thinks of the woodbines that cover
The bower where he sat with wife, children and friends.

The day-spring of youth, still unclouded by sorrow,
Alone on itself for enjoyment depends;
But cold is the twilight of age if it borrow
No warmth from the smiles of wife, children and friends.

Let the breath of renown ever freshen and nourish
The laurel which o'er her dead favourite bends;
O'er him wave the *willow* which only can flourish,
When dew'd with the tears, of wife, children and friends.

* How could we more truly delineate, or give a more just conception, of the character of a Prince of Infernals, than to exhibit him as malignantly growling forth his chagrin and spite at the comforts and happiness of domestic life?

[COMMUNICATED.]

On rising from sickness in July, 1810.

To thee my gracious God I owe,
All that remains of life and health;
In infinite goodness thou gav'st them,
And often since hast kindly sav'd
In sickness, pain, and near approach of death.
By obligations more than duplicate,
I should devote to thee the remnant of my days.
While yet this state survives wilt thou
Thy spirit grant to guide me in thy peace;
Each pow'r to use as thou shalt best approve,
Each frailty to surmount, each error to amend.
As daily they arise, each duty to perform,
And ev'ry day the blessing of that pardoning love,
Which man should cultivate for man.
Grant me the clearness of faith in thy word,
The confidence of hope in thy goodness,
And entire submission to thy will.

RIO DE JANEIRO.

From an extract of a Journal published in Poulson' s Philadelphia Daily Advertiser.

Rio de Janeiro, is the capital city of the Empire of Brazil. The bay on which it is situated is very spacious, and one of the most beautiful in the world. The city is very handsomely built on streets at right angles, and the houses all being of stone and white washed, it has a charming appearance at a little distance. Its population, including the slaves, is probably as great as any city either in South or North America; but it is impossible to state the number of inhabitants, except merely from conjecture. There appears to be no regular system of taking the census in any of the Portuguese or Spanish cities I have visited. In all, there must be full 150,000 souls in Rio Janeiro, of which at least three fourths are negro slaves and a few free blacks. * * * * Rio is a place of great commerce; from three to four hundred vessels of all nations are frequently in the port at one time. The English have the greatest share, and probably the most lucrative, since they enjoy an advantage in duties over all other nations. The principal article of produce from the United States is flour, and is much the greatest part of that article consumed in Rio. The daily consumption is not far from a hundred barrels. The consumption of wine is very great; twenty-five thousand pipes is the annual importation from Europe.

The Slave Trade, with some account of the condition of Slaves in Brazil.

We all understand that every thing is done and doing, particularly by the governments of England and the United States, to put a stop to the slave trade, as fast as consists with circumstances. They have brought other governments, and particularly the two most interested, (viz. Spain and Portugal—and that of Brazil, is held bound by the contract of the former while her colony) to stipulate by treaty to renounce the trade *north* of the Equator; that is they have made it unlawful to bring slaves from the coast of Africa *north* of the line, or to bring them to any part of the world north of the Equator from any part of Africa. It is well known that an illicit trade of this sort is still permitted by some of the Colonial Governments in the West Indies; but it is not remembered by every one that these is no restriction to the slave trade whatever in the southern hemisphere, and I think some of my friends will be astonished when I assure them, that the number of negroes imported from Africa into the port of Rio Janerio alone has amounted to about *thirty-three* thousand per annum on an average, for several years past! * * * * To be detected in the slave trade north of the Equator, one is punished even in Brazil, by being transported to the mines or sentenced to labor in chains, while at the south he may *legally* buy and sell as many as he pleases! The English Government has commissioners at Rio to see there is nothing illegally carried on in this shameful traffic; and to ascertain this, they are permitted to examine the negroes as they arrive from Africa. The various tribes of blacks have each its peculiar mark; for instance one has a scar on the cheek, another on the forehead, and another on the breast, &c. and by these marks of the tribe to which a negro belonged, it is determined whether he has been legally imported.

These marks appear to have been made when they were infants, with a sharp instrument or a hot iron and on most of them there are several scars, half as large above the surface of the skin as a person's finger. * * * * While I was at Rio, several vessels arrived from Africa, having on board three or four hundred, and one with seven hundred of these poor creatures, destined to perpetual slavery. I had several occasions to observe something of their appearance and condition before they were landed. The cargoes were all made up of children and youths (majority boys) from ten to twenty years of age, and appeared to have been selected for their beauty, health, and good constitutions. From interest, if not from motives of humanity, they are generally kept as clean and comfortable as circumstances will allow. They wash regularly, and their wooly heads are all shaved and oiled. The clothing of either sex consists of nothing but a yard or two of light cotton stuff, not worth a shilling, which is worn over the shoulders, or wrapped round the loins. The food of these creatures is sometimes rice, but more frequently dry, coarse meal, made of the Tapioca root—which, by the way, is a very nutritious vegetable. On the voyage from Africa, one of these poor little wretches is allowed very little more room in the ship than just to stand up or lie down between others of his fellow wretches.—Sometimes they are brought upon deck for air and exercise, but they get so little of the latter, that many of them can barely stand when first landed, particularly after a long passage. At that time, too, many of them are sickly and much emaciated. More than once my heart has bled at the sight of such a herd of miserable innocents.

The owner of a cargo of slaves pays a duty to Government of about fifteen dollars a head, when they are taken in droves, like sheep to a cattle show, and exposed to sale in the market. In Rio Janeiro, one entire long street is appropriated for a slave market, and the buildings on either side are *slave ware-houses*, where are seen buyers and sellers—*slave brokers* and *slave commission merchants*.

From an English Paper.

POLICE.

Mansion House.—A young man from Edinburgh, together with his wife and child, was brought before the *Lord Mayor*, charged by Mr. Duncan Campbell, the owner of the King's Head public house, Tower-street, with having obtained lodging, &c. to the amount of 10s. without being able to pay a farthing.

The defendant had on a frock coat, which was fantastically braided in the front, a Highland cloak, a pasteboard cap, and he held in his hand a little work-basket, which he acknowledged contained his own, his wife's and his child's wardrobe, to the very utmost article.

The complainant's statement was to the following effect:—He had been frequently cheated by well-dressed persons, who ate, and drank, and slept in his house, and who went out early in the morning on pretence of getting money or a check; he was therefore on his guard, and resolved, for the benefit of the body of which he was a member, to bring the first defaulter he found before the Lord Mayor. The defendant on Saturday, accompanied by his wife and child, entered the house, called for some rum and water and a bed, upon being asked to pay for which, he said, rather haughtily, he would discharge the reckoning next morning. The next morning arrived without enabling the defendant to pay. He went out without leaving any money with his poor wife, who had the child at her breast, and returned at night with as little ammunition. The landlady, however, finding that neither wife nor child was supplied with the means of sustenance, sent up meat and porter, and insisted that it should be used. Monday morning came, and the defendant, who had ten shillings to pay, was walking out without settling the account, when the landlord, who apprehended that he was about to be burthened with the wife and child by the desertion of the father, called to an officer, and had the whole family conducted before the Lord Mayor.

His Lordship very soon perceived that, however strong appearances might be against the poor Scotchman, there was no ground for supposing that he was experienced in the art of swindling.

He had, he said, a small annuity, upon which he and his wife had lived in France, but as that country was now expensive as any other, he found it necessary to leave it, and came to London with the view of making his way to Scotland, for which purpose he called upon a brother naval officer to borrow the means, as he was without a farthing in the world.—He was disappointed, his friend being out of town, and was therefore unable to pay his landlord, but he had lived as economically as nature would permit, and he hoped to be able to borrow the amount of the bill, which he should pay with thanks. His grandfather was, he said, comptroller of a very high office at Edinburgh, but the distance prevented immediate relief. He had offered his cloak in payment of the Bill. It was worth twice as much, but the landlord refused to take it.

Mr. Campbell said, his object was to ascertain whether he was dealing with a swindler. As to the amount of the bill he thought nothing of it in a case of distress.

The *Lord Mayor* asked several questions, the answers to which convinced him that the unfortunate defendant and his family were real objects of charity. His Lordship then inquired of the Scotchman why he wore so fashionable and extraordinary a coat?

He replied that every one wore a coat ornamented in that manner in France. Upon turning round, however, to shew that it was not exactly such a one as a man who was able to pay his bill would be likely to wear, he exhibited a deplorable contrast in the threadbare condition of the back and skirts.

The *Lord Mayor*—"Mr. Duncan Campbell, you see that the defendant is a distressed man; now, I am sure, you will have no objection to reduce his bill?"

Mr. Campbell—"Reduce it, my Lord! I don't want it—I'll not take a halfpenny of it."

Defendant—"I am not able to pay you now, but I think I can borrow the money before I go away, and I'll pay you all, as sure as I live."

The *Lord Mayor* said, the landlord was an ornament to his calling, and that his good feeling should be gratified by excusing his poor lodger one half. His Lordship insisted that the publican should take from him five shillings. The money was very reluctantly received. His Lordship then handed over to the defendant, out of his purse, as much money as will defray the whole of the expenses of the family to Edinburgh. The poor Scotchman received the money with astonishment. He uttered not a word, but burst into tears. The case was in all its circumstances one of the most interesting that ever occurred here, as it appeared a sort of competition in charity between two persons in so different stations in life.

Turin, June 28. The following notice relative to a great mechanical genius of this place, will at once astonish and gratify the public. He spent his youth in feeding sheep and driving the plough; and the first discovery of his genius was on beholding an ancient watch and an old pendule with wooden wheels, in a short time after which he became the village clock maker, and subsequently succeeded in making pendules with music, figures, &c.; but one of his most remarkable productions of this nature was a small throne of polished brass, upon which was seated King David with his harp, the whole contained in the head of a cane. This machine was wound up as a watch, and produces the sound of an organ with such exactness, and the figure followed the sound with such accuracy, that it would be really imagined that the sound proceeded from the motion of the fingers. He, however, never took a lesson in drawing or music, and his idea was simply taken from a figure of the prophet painted on the walls of the collegiate church of Chieri. In the composition of this and various other instruments of similar description. Masera lamented the want of an instrument that could render an indefinite number of airs. To remedy this defect, after a variety of experiments and the most persevering industry, he succeeded in performing unassisted by the aid of musical knowledge, an instrument which has received the name of the *Musico Grafo*, which has the look of a piano forte, and which by its internal mechanical instruction, receives whatever air is played upon the keys with a most astonishing exactness. To this is added another instrument, called the *Pantonoso* which will repeat the notes communicated to it by the *Musico Grafo*, and which may with facility be adapted to an organ or piano. But this is not his only effort of genius; being desirous of engraving some musical signs on an ivory tablet, he found his hand unable to perform the operation: he afterwards applied himself to the invention of an instrument, by the use of which the art of engraving will be highly benefitted. By the use thereof the graver directs his tool with the greatest nicety, so that he can describe two lines very near approaching, yet without the fear of uniting, and with greater nicety than the finest miniature painter can describe the lines in the skin. In addition to these useful inventions connected with the fine Arts, he has communicated to the Royal Arsenal, a method of turning and polishing gun barrels ten or twelve at a time, and for polishing all kinds of metals; it is turned by means of water. A machine of this kind was many years ago invented in France, and had been lately introduced into the Royal Arsenal of Turin. His method of polishing arms was totally unknown hitherto, always having been performed by manual labour. His Majesty has given him an emply in the Royal Arsenal, and an exclusive privilege for twenty years for the manufacture and sale of the different inventions.

Extract of a Speech of Mr Brougham in the British House of Commons.—He solemnly gave notice that in the very earliest part of the next Session of Parliament, unless between that time and the present some substantial measures should be introduced into the colonies themselves, he would move for leave to bring in a bill addressing itself to the following objects; to render negro evidence admissable in Courts of Justice, leaving the credit that ought to be attached to it to the judgment of those Courts: the abolition of the punishment of women in the field; to the abstriction of the slave to the glebe or soil which he cultivated; to prevent any persons having plantations in the West Indies, or being the master of slaves there to hold any office, civil or military, in the colonies; and lastly, to take the course which might seem safe, both with respect to the master and slave, to prepare of the *final emancipation of the Negroes*.

Liberality of the Legitimates. It is stated to us as a fact, that the French Consul at Washington, refused to sign a bill of health for the frigate Brandywine.—It is also stated as a fact, that Lafayette remarked, at table, at the last dinner he ate at Washington, in answer to the question—"Are you not afraid to return to France, after having so freely expressed your sentiments in this country?"—"I am under no apprehension, and am prepared to avow these sentiments," but added—"I am determined to return to settle in this country, if life is spared." Our informant adds:—The Brandywine will not enter a port in France. Lafayette and suite will be sent from the ship. Every obstacle that the French Consul could throw in the way of the ship he did, &c.—*N. Y. Com. Ad.*

From the Nantucket Inquirer.

The following letter, so honorable to the head and heart of the writer, as well as complimentary to the people of Nantucket, was transmitted by Gov. Lincoln to the Hon. Mr. Barnard, who accompanied his Excellency from this place to New-Bedford.

New Bedford, Sept. 14, 1825.

Dear Sir—I cannot permit your return to the citizens of Nantucket, without bearing with you the renewed expressions of my most grateful sense of obligation to them, for the cordial welcome with which I was received, and the unbounded and untiring hospitality with which myself and my friends with me were entertained during our late visit. This people so renowned for courage, skill, and enterprise, in the prosecution of the important and hazardous business in which they are engaged; are no less justly entitled to distinction for unostentatious patriotism, and a practical illustration of the social virtues.

It will be among the most cherished of my recollections, that I have enjoyed the opportunity of being witness to their prosperity, and receiving the testimonials of respectful regard, which through me, they have offered to the office I have the honor to sustain in the service of the people.

With sentiments of entire respect and esteem.

Your obedient servent,

LEVI LINCOLN.

To the Hon. H. Barnard, now at New-Bedford.

From the New-England Farmer.

ON COOKING MEAL FOR HOGS.

Bristol County, July 1825.

It is stated by a Maryland farmer that it saves "one half the corn to feed hogs with meal cooked in good stiff mush, rather than to give them corn," Perhaps it would be a still greater saving not to cook the meal. I have lately heard good practical farmers observe, that hogs will fat faster on meal without its being cooked than on that which is cooked. They mix the meal with cold water at the time of feeding them.—They say that a hog that has eaten meal that has been swelled, much sooner becomes hungry and restless than one which has eaten raw meal and has it swell in him. As it is of considerable importance to ascertain which is the best mode of giving meal to hogs, I hope a number, by actual experiments, (say feeding hogs with raw meal, and cooked meal alternately, for a number of months, weighing them at the end of each month,) will put the matter beyond all doubt.

D. G.

We are glad to find the *North American Review* speaking with proper decision on the subject, which we have long thought deserved the serious consideration of purchasers of books in this country, if it does not of the publishers. The art of printing will go down to a low point indeed among us, unless some effectual course shall be taken to avert the degradation to which it is fast tending. Some of the most valuable works are sent out clothed in a dress that would be repulsive in a country almanack. The following remarks are from the last number of the North American Review, on the edition of the "Lives of the Novelists," by Walter Scott, recently published in this country:

"A work more disgraceful to the publishers," say the reviewers, "in the style of its mechanical execution we have never seen, unless it be the 'Life of John Paul Jones,' and M'Culloch's 'Outlines of Political economy,' recently published in New-York. We have now before us tracts and translations from the Scriptures, printed among the savages at Otaheite and the Sandwich Islands, in a style immensely superior to either of these publications, which have been suffered to come from the American press."—*Daily Adv.*

LITERARY GAZETTE.

JUST published, The United States Literary Gazette, No. 1 for October 1.

CONTENTS.

Reviews. History of Bonaparte's Expedition to Russia—Reform in Harvard College—Burton's Essays.

Miscellany. Principles of Political Economy—The Lay Monastery.

Original Poetry. Inscription—Autumn—The sailing of the Brandywine.

Critical Notices. A Plea for Africa—Crafts' Address—The Edinburgh Review for April, 1825.

Intelligence. Dr Channing's Discourse—Quarterly List of New Publications—Maj. Long's Expidition—Project for a Literary Asylum—Botta's History of Italy—Literature of Modern Greece—Province of Nova Scotia—Manuscript of the Iliad—Crystalline Lenses of Animals employed as Microscopes—Fredom of Elections in France—List of New Publications—List of Works in Press. Literary Advetiser.

The United States Literary Gazette is published on the first and fifteenth day of every month. Each number contains 40 pages 8vo. making two volumes a year of 480 pages each.—Price $ 5, a year. CUMMINGS, HILLIARD & Co.

Boston, Oct. 1.

INSTRUCTION IN DECLAMATION.

MR. RUSSELL, resumed his Lessons in Declamation, at Mons. Labasse's hall in Winter Street, on Monday the 12th current.

A course of lessons includes the practical parts of Walker's Elocution and Austin's Chironomia, and contains the application of the primary rules of Reading and Speaking.

The hour of attendance will be from a quarter past 12, till a quarter past 1; So as not to interfere with the hours of other schools. Mr R. will attend at the hall at 12 o'clock, on Monday, Wednesday, and Friday, for the purpose of conversing with parents who wish to make inquiries regarding the method or the terms of tuition.

For Recommendations of Mr R.'s system of instruction, see the Literary Advertiser of the August Nos. of the U. S. Lit. Gazette.

WILLIAM BROOKS.

TENDERS his thanks to the Parents and Guardians of the Children, who have been placed under his instruction the last year, and solicits a share of the public patronage. His School is open for the reception of Masters and Misses, at No. 9, Washington-Place, Fort-Hill.

He teaches Reading, Writing, Arithmetic, English Grammar; also Analysis of sentences with rules for pointing the same; also Geography, with the use of the Atlas and Globes, with a solution of problems; also History, Astronomy, Natural Philosophy, Rhetoric, Logic, &c.

He has emyployed an instructress to teach painting on velvet and paper, and all the branches of Needle-work.

N. B. Terms reasonable, and made known at his school No. 9, Washington Place.

Boston, May 28, 1825.

CHANNING'S SERMON.

A FEW copies of the second Baltimore edition of Dr Channing's Sermon at the ordination of Rev. Mr parks, are just received at this office. his is the handsomest edition that has been published, and contains all the written performances of the occasion.

☞ On hand a few copies of the *Eleventh* edition, of this Sermon, cheap for distribution.

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